DOCUMENT RESUME

ED 239 986 SO 015 267

AUTHOR Powers, Carmen
TITLE This is Alaska.
INSTITUTION Area Education Agency 7, Cedar Falls, IA.
PUB DATE 80
NOTE 38p.; Copyrighted map on page 3 removed.
PUB TYPE Guides - Classroom Use - Materials (For Learner) (051) -- Guides - Classroom Use - Guides (For Teachers) (052)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Eskimos; *Ethnic Groups; *Geography; Grade 5; Grade 6; Grade 7; Independent Study; Instructional Materials; Intermediate Grades; Junior High Schools; Learning Activities; Social Studies; *State History; Teacher Developed Materials; Transportation; United States History; Units of Study; *Wildlife
IDENTIFIERS *Alaska; PF Project

ABSTRACT

Designed primarily for sixth grade students, this 2-week learning packet on Alaska can be adapted to grades 5 and 7. Material is divided into three sections. Following a discussion of how and when to introduce this unit, the teacher section contains a brief summary of each of the unit's seven lessons. The student section contains readings and activities for each lesson. Most activities can be accomplished by students working without teacher supervision. Lessons 1 and 2 cover Alaska geography and map practice. In lesson 3, students learn about Alaskan ethnic groups while building their research and vocabulary skills. Lesson 4 focuses on developing a timeline of Alaskan history. Lesson 5 outlines the road to Alaskan statehood. In lesson 6, students examine Alaska's indigenous wildlife. The final lesson contains group activities for studying transportation in Alaska. Section 3 contains a variety of supplementary activities designed for slow learners, learning centers, and extra credit work. The document is one of a collection of materials from the Iowa Area Education Agency 7 Teacher Center. (LP)

**********
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
**********

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☐ This document has been reproduced as received from the person or organization originating it.

☑ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Ronald Dickinson

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

ED239986

# THIS IS ALASKA

Sponsored By:

The Teacher Center
Nellie Garvey School
2201 E. Mitchell Avenue
Waterloo, Iowa 50702

Developed By:

Carmen Powers
Classroom Teacher
Jesup Elementary School
Jesup, Iowa

SO 015 367

AREA EDUCATION AGENCY 7

Cedar Falls, Iowa

Document title: This is Alaska

Author(s): Carmen Powers

Developed with funds provided by a federal Teacher Center grant contract under the provisions of the Higher Education Act of 1965.

AEA 7 Teacher Center
Waterloo, Iowa
Sept. 15, 1978 to Aug. 15, 1983

Teacher Center Policy Board Chair - Doris Mauer
Teacher Center Director - Diane Gibson, Ed. D.

Ronald Dickinson, Ed. D.- Chief Administrator, AEA 7

# THIS IS ALASKA

## Introduction

This unit is designed for a two-week period, one hour per day. The level is 6th grade, advanced 5th and possibly for slow 7th.

I will introduce when I need a high interest subject and when teacher time is limited. This unit can be carried on very well by "student power".

### Day I

The first day we will just talk. I'll hand the All About Alaska packet out at the end of the first class. There will not be an assignment - just put your name on it and bring it to class every day for two weeks.

I will ask:
What pops into your head when you hear Alaska?

Probably I'll hear:
snow, cold, Eskimo, bear, oil, gold

When oil or gold are mentioned, I'll use the gold pan and gold ore, and the oil poster "Alyeska Reports" and the oil sample.

1. Gold

    1. What is the price of gold?

    2. What does it look like when found?

    3. Would you recognize it?

    4. How do you pan for gold?

    5. What are the little grooves for in the gold pan?

Pass the gold ore and gold pan around.

2. Oil

    1. Where is Prudhoe Bay?

    2. Why is it important?

3. What is the name of the pipeline? (Alyeska)

4. What does it mean (Great Land)?

5. How pure is this find? (So pure it is used direct from the ground in the trucks that work in the bay area - the motor runs a little hot, however.)

6. How do we get the oil from the area? (Alyeska Pipeline)

Day II

I'll hand a copy of the packet "All About Alaska" to each student (if I didn't on the first day) and also a copy of Welcome to Alaska. I'll probably let them progress at their own rate now. All answers can be found in "Welcome to Alaska", "State of Alaska" (30 copies in Kit #5), "Discover Alaska" (25 copies in kit), or any World Book or any good encyclopedia.

## Lesson I

Pages 1-2-3

This is map practice. It can be a one-day activity if you do Page 1 together in class to get the general location of Alaska. Page 2 can be done by a student in study hall, library, etc. as homework. They may need to use an Atlas or the Map of Alaska contained in the kit with the Skill Master.

## Lesson II

Page 4

This activity should give you and the student an insight to Alaska's size and physical geography.

## Lesson III

MAN

Page 5

The MAN activity is designed for research and vocabulary - name of Eskimo and Indian groups (answers in Welcome to Alaska, title "Eskimos - Indians & Aleuts of Alaska").

Part 4 - "Describe the Eskimo" could be done in clay, etc.

## Lesson IV

History of Alaska

Page 6

This time line, when finished, shows a definite tie-in with the lower 48 states' history.

## Lesson V

Statehood at Last

Page 7 & 8

Part 4 - What famous Gold Strikes were made? (Answers in "Trails of 98").

## Lesson VI

Page 9

State of Alaska, Wildlife, Page 9. Use Wildlife packet or any resource material.

## Lesson VII

Transportation in Alaska

Page 11

Committee work:

1. transportation
2. activities

The activities packet is possible for:

1. slow learners
2. learning center material
3. homework
4. more advanced may do Learning Packets and any or all activities

I feel there is plenty of worthwhile activities and learning material for most 5th, 6th and 7th grade students in this area. I did not include a film list. If you want to add some for interest, refer to your AREA VII Audio Materials Manua.

HAPPY ALASKA STUDY!

Carmen Powers

# An Indepth Unit on Alaskan Study

by Carmen Powers

SPECIAL LOCATION

1. Where in the world is Alaska?

2. Alaska is conterminous to what country?

3. What waterway separates Russia and Alaska?

4. What two bodies of water are connected by the answer to question 3?

5. What is the name of the Gulf that has the seaport of Cordova in its central area?

6. What large city is located on Cook Inlet?

MAP PRACTICE

A Mod Map of Alaska

Locate the following on your map of Alaska:

A. Cities (You know, the capital is Juneau!)

1. Juneau (capital) (Jew-no)
2. Cordova
3. Anchorage
4. Fairbanks
5. Haines
6. Homer
7. Kenai (Key-nye)
8. Ketchikan
9. Kodiak
10. Kotzebue (Kotz-uh-bew)
11. Nome
12. Petersburg
13. Point Barrow
14. Seward
15. Sitka
16. Skagway
17. Waldez
18. Wrangell

B. Water - Color each as indicated:

1. Arctic Ocean (green)
2. Pacific Ocean (yellow)
3. Bering Sea (pink)
4. Bering Strait (red)
5. Gulf of Alaska (blue)
6. Bristol Bay (orange)

C. Color in the mountain ranges:

1. Look Out Ridge (red and blue stripes)
2. Kuskokwim Mountains (blue and green stripes)
3. Wrangell Mountains (pink and black stripes)
4. Coast Mountains (yellow and brown stripes)
5. Aleutian Range (orange and purple stripes)
6. Alaskan Range (red, white and blue plaid)
7. Brooks Range (your school colors)

D. Outline and label the rivers in black:

1. Yukon River
2. Koyukuk River
3. Tanana River
4. Porcupine River
5. Kuskokwim River

E. Islands

1. St. Lawrence Island
2. Nunivak Island
3. Near Island
4. Rat Islands
5. Andrean of Islands
6. Islands of the Four Mountains
7. Put a star by the islands that are part of the Aleutians.

OPTIONAL

Do one:

A. Write a two page report of How Alaska Was Formed.

B. Write a play! Include six people and tell how Alaska was formed.

C. Paint a picture of how you feel Alaska looked at the volcanic beginning.

D. Write a poem about Alaska's beginning.

E. Do your own thing! (About Alaska's beginning.)

Read from Welcome to Alaska,
State of Alaska, or any Alaska resource material

1. What is Alaska like today?

2. Alaska's slogan is "North to the Future". What does it mean to you?

3. How does Alaska rank: (You may look back for these.)

   a. State Size

   b. Statehood

   c. Population

   d. Area (sq. miles)

   e. Continents tallest peak

   f. Worlds most extensive volcano

   g. Length of coastline

   h. N.A. third largest river

   i. Pt. Barrow

4. What did you read about Alaska's temperature? Were you surprised by this information? Why or why not?

5. Who is governor of Alaska? Do you think he is proud of his state?

   Is he Democrat or Republican?

   Where can you find this information?

MAN - MAN - MAN

AND THEN CAME

# man

(And pollution was soon to follow!)

1. Describe how archeologists feel man came to Alaska.

2. Who were the Aleuts?

3. People of Alaska fall into three groups. Name them!

4. Describe the Eskimo! (Draw this or write this.)

5. There are three major groups of Alaskan Indian. Name them!

6. What do the Aleuts of Alaska have in common with the Ainu of Northern Japan?

# HISTORY OF ALASKA

Fill in the information on the following time line:

1725 -

1741 -

1783 -

1778 -

1791 -

1818 -

1836 -

Civil War in U.S. -

Oct. 18, 1867 -

TERRITORIAL DAYS

STATEHOOD AT LAST

1. What does neglect mean?

2. How was the territory of Alaska neglected and what did the British Warship have to do?

3. What industries flourished even through this neglect?

4. What famous Gold Strikes were made?

   a.

   b.

   c.

5. Alaska was given territorial status in 1912 and could have been a state as they had enough population. Why do you feel they were not allowed to be a state then?

6. List some important events in Alaska's history from 1914 to 1958.

7. The Fight for Statehood - Why are these dates important to the state of Alaska?

   June 30, 1958 August 25, 1958

8. President _____declared it the 49th state on

   _____ _____, _____.

## PEOPLE OF ALASKA

1. Make a graph (circle, line or bar) to show how the population of Alaska is divided. Use the following information:

| Year | People |
|---|---|
| 1970 | 300,000 |
| 1960 | 225,000 |

2. One sixth of all Alaskans are Indian, Aleuts or Eskimos. How many is this?

3. The median age of an Alaskan is_____.

4. What is median age? How do you find it?

## WILDLIFE

Choose one of Alaska's variety of wildlife. Some examples are:

1. American Bald Eagle
2. Arctic Ground Squirrel
3. Polar Bear
4. Dall Sheep
5. Moose
6. Steller Sea Lions
7. Ptarmigan
8. Grizzly Bear
9. Red Fox
10. Lynx
11. Walrus

Write a one-page report about its' environment and life cycle. Make colored drawing of it or model it in clay.

# GOVERNMENT

Make notes under each main heading listed below:

Executive:

Legislative:

Judicial:

National Offices:

Cities and Boroughs:

## TRANSPORTATION IN ALASKA

Form a committee of 6 to 8 people. Report to the class your group findings on one form of transportation in Alaska.

1. Road system
2. Railway
3. Steamship
4. Air

Use one form of visual aid (map, picture, transparency, etc.)

## ACTIVITIES OF ALASKA

1. Use a world map, cut around Alaska and fit it on the United States. Are you surprised at the size of Alaska?

2. Write a story about how the people of Texas feel now that they are the second largest state.

3. Carve a canoe out of soap. Also make a fishing spear and net. List the names of the fish found in Alaskan waters.

4. Pretend you are an Eskimo of the time when Vitus Bering landed on Alaska in 1741 and get your friend to be an Eskimo in 198__. Write a conversation and read or present it to the class.

U. S. Department of the Interior
Bureau of Indian Affairs
Juneau, Alaska

# THE ESKIMOS, INDIANS AND ALEUTS OF ALASKA

Alaska is still the last frontier in the minds of many Americans. Interest in the "Great Land" has increased sharply since Alaska became a full fledged state in January of 1959. In spite of this great interest many Americans know very little about the people of the largest state in the Union. This is especially true of the Eskimos, Indians and Aleuts who live in the remote regions. This pamphlet has been prepared in an effort to help others know and understand the original settlers of Alaska.

At the time of the discovery of Alaska in 1741 by Vitus Bering, the Indians, Eskimos and Aleuts were well distributed throughout the area. Although there is still some disagreement among anthropologists concerning the origin of the American Indians and Eskimos, the great majority believe that these people migrated across the Bering Strait from Asia. Apparently this migration occurred in successive waves over thousands of years. The northern Eskimo group appear to be the most recent emigrants and have settled along the coast of the Arctic Ocean from Little Diomede Island to Greenland.

In Alaska the Eskimo, Indian and Aleut people lived within well defined regions and there was little mixing of ethnic groups. As in any culture the way of life was dictated by the abundance of food. In Southeastern Alaska the salmon, deer and other plentiful foods permitted the Tlingits, Tsimpshians and Haidas to settle in permanent villages and develop a culture rich in art. The Athabascan Indians of the Alaskan Interior, on the other hand, became wanderers following the migrating caribou herds and taking advantage of seasonal abundance of fish, waterfowl and other game. The Eskimo people, like the Tlingits, depended upon the sea for life. However, a more hostile climate and fewer resources required a far different way of living.

There are fundamental differences between the Native or Eskimo and Indian way of life and the non-Native way. A person born in the Native culture is oriented to the present. He learns to live in harmony with nature and economically survives by consuming the products of the land and the sea. A person born in the non-Native culture is usually in better economic circumstances. He survives by making the land and the sea work and produce, and the culture is pointed to the future. The impact of 20th Century culture has brought great changes among all of the Native peoples, some good and some unfortunate. As a result, some Eskimo and Indian people still live much as their ancestors lived while others have adjusted to the non-Native culture. To understand some of the problems faced by present day Indian and Eskimo people it is necessary to know something of their past.

INDIANS OF SOUTHEASTERN ALASKA

The three Southeastern tribes, living in and around the Alexander Archipelago from Ketchikan to Katalla, found many abundant natural foods. The shellfish, salmon, seal, berries, deer, black and brown bear, furnished food which permitted a relatively easy life. There are no mythological starvation stories among these people. Food was abundant enough so that these groups were able to live in permanent villages. The climate is warm in winter and cool in summer with precipitation from 50 to 200 inches. The terrain is characterized by rugged mountains, torrential rivers, craggy coasts and dense forests. There are few flatlands and the region is poorly suited for agriculture.

THE TSIMPSHIANS

These people were originally of British Columbia, migrating in 1887 to Annette Island which was given to them by the U.S. Congress. A modern, model village was built under the leadership of Father William Duncan, an Anglican minister. Now living in Metlakatla on Annette Island (just south of Ketchikan) are nearly 1,000 Tsimpshians. They live a partly cooperative life running a salmon cannery, 4 fish traps, a water system, a hydroelectric plant, and a logging industry. Individually they own fishing boats and operate stores in the village. A large commercial airfield serving jet planes operates under lease on the island. Like all Southeastern people they are primarily fishermen. They are well integrated into the life of the state and take part in the social, economic, and political life of the region.

THE HAIDAS

At the south end of Prince of Wales Island is the village of Hydaburg with a population of more than 200. These are relatively recent immigrants (1700's) from Canada. (Many Haidas live on Queen Charlotte Islands and are Canadian citizens.) There is a relationship between the Tlingits and the Haidas. Their languages are similar in the way that English and German are similar. Tradition states that totem carving originated among the Haidas, and it is generally conceded that they excelled in this art. The Tlingits sometimes hired and sometimes enslaved Haida totem carvers to take advantage of their skills in adorning their own homes and villages. The Haidas are also noted for their fine slate carvings and the precise and delicate working of articles of wood, bone and shell. Like the Tlingits, the Haidas are grouped into two phratries, or brotherhoods, and marry into the opposite phratry. They lived in times past on the fish from the sea, the seal, berries, deer and black bear.

The village of Hydaburg is fairly modern with substantial frame houses. Many of the residents are successful operators of power fishing boats, which they both build and use, and they take a lively interest in the life of the state.

THE TLINGITS

The Tlingit Indians of Southeast Alaska, numbering between 10 and 12 thousand, are also relatively recent immigrants from Canada. However, they were well distributed when the first European contact was made in Southeast Alaska. Their folklore contains many stories of how they crossed the mountains and glaciers on their way to the sea. Their villages are scattered from Ketchikan to Katalla, and each village is a part of the complicated social structure which characterizes the Tlingits. They reached a very high level of culture, comparable to that of the Iroquois and second to those of the Aztecs and Incas, although argiculture was not a part of their lives.

The social structure resulted in all Tlingits belonging to one of two phratries, the Ravens or the Eagles. All marriages were between people of opposite phratries. In addition, each phratry was broken down into numerous clans, named for characteristic animals, which are the individual totems of the clan-the Wolf, Bear, Cohoe, Killerwhale, etc.

The Tlingits were and are commercially minded. They dominated the Interior Canadian Indians, indulging in sharp trade practices with them, referring to them contemptuously as "our money". From them they secured furs, beaver, marten, ermine, fox, muskrat-and offered in trade eulachan oil, copper pieces called "tinneh", and Chilkat blankets.

The ceremonial blanket of the Tlingits, perfected by the Chilkats of Klukwan, is one of the most beautiful products of these gifted people. In great demand as an article of trade, it carried enormous prestige. The blanket was primarily intended as an adjunct to festivals and solemn occasions such as betrothals, weddings and funerals. After the coming of the missionaries changed the funeral customs from cremation to burial, it became customary for every high caste person to be buried in a Chilkat blanket.

The blanket design was carved on a pattern board by the man of the family and then painted by him. Usually these blanket boards were of imported yellow cedar. One half of the design was depicted, with the center figure given in full, the halves of the design corresponding. Each clan house had its own design and all blankets from that house were similar. Designs then varied from clan to clan, and they frequently illustrated totems singly and in combination. Colors and designs alike were symbolic of the clans represented. Black was the color of Raven and yellow symbolized the Eagle. In fact, the Tlingit word for yellow is "Eagleclaw color". It generally took about a year to complete a blanket if all materials were at hand. Much of the culture of the Tlingits is related to the production and use of the Chilkat blanket.

Both Haidas and Tlingits were part of the totem culture that has attracted so much attention from all visitors to Alaska. Decorated crests and poles were, in general, histories or records of the outstanding events in the life of a family or a clan. The clans ususally took their names from some of the well-known animals of the region-for example, the raven, eagle, wolf, frog-and these are among the animals represented on the totems. In short, totems were a sort of coat of arms which carried a definite historical record. Unfortunately, some missionaries and teachers, under the mistaken impression that the totem poles represented idols to be worshipped, induced the Indians in some communities to destroy these real works of art. Most of the Indians, however, were too independent to be thus regulated, and many well carved specimens are still standing. The larger totem poles are seldom manufactured today. Small totem poles, however, patterned after the designs of the larger originals, are still whittled out by Indian wood carvers and are commonly available for sale to tourists.

In addition, Southeast Alaska Indians carved and painted the fronts of their houses with elaborate designs and made wooden bowls and other beautiful carvings in bone, horn or wood. They made many baskets, mainly from spruce root and grass fibers, nearly all of which were ornamented.

THE ATHAPASCANS OF INTERIOR ALASKA

Wide river valleys rimmed with high mountains, are the homes of the Athapascan Indians of Alaska. Birch and black spruce grow along the rivers-the Yukon, the Kuskokwin, the Koyukuk the Porcupine, the Tanana, and many others. This is a land of short summers and long cold winters when the temperature often plunges to 40 and 50 degrees below zero.

Before the advent of the white people, the Interior Alaskans were nomadic, following the moose and caribou. There were no permanent villages and they developed no agriculture. Theirs was a purely hunting economy. When the game was plentiful, they thrived and when the game was scarce, the people starved. True, they were and are somewhat dependent on the river fish, especially the salmon, but the latter are not too plentiful, in spite of fish wheels and other methods of catching them. The Interior people were always oil-hungry. Oil, particularly seal oil from the Eskimos and eulachan oil from the Tlingits, was consistently a sought after item of trade. Rich and valuable furs found their way to the coasts from the Interior, having been bartered for oil.

The Alaskan Athapascan Indians are the Northern Athapascans. The Southern Athapascans are the Navajos, Apaches and Hupai, who are closely related to their northern cousins. The Alaskans, so far as is known lived formerly in Canada and were driven into Alaska by the war-like Crees, prossibly 700 or 800 years ago. All the Athapascans have a similar language. In Alaksa, those from as far south and west as Illiamna can soon understand the people of Fort Yukon in the north and east. The similarity seems to be about that of Dutch and German. These Athapascans extended from Kachemak Bay on Cook Inlet at Seldovia, up the Keani Peninsula to the Copper River and

on to the Canadian border-also from Lake Illiamna, Lake Clark, the upper Kuskokwin above Sleetmute, on the Yukon at Holy Cross, south of the Brooks Range, to the Canadian border.

THE ALEUTS OF SOUTHWESTERN ALASKA

On the Alaska Peninsula, eastward to the Ugashik River on the north and to Pavlof Bay on the south, extending on down the Aleutian Chain and nearby islands, lived the Aleuts-a branch of the Eskimos (pronounced Al-ee-oot). In this area the winters are somewhat colder than in Southeast Alaska and the summers are cool. The average July temperature is 57 degrees and the average January temperature is 15 degrees. There is less precipitation, some 40 inches of rain and some fog. The few trees are mainly Aleutian brush, alder and some aspens.

There were good natural resources for the life of primitive man. Salmon migrated to the rivers, shellfish abounded on the shore, sea mammals swam in the sea and on the land there were berries. Caribou and bears wandered in the lowlands and mountain sheep and goats were found on the higher mountains of the Peninsula. The Aleutian Islands are on the main north-south flyway for migrating seabrids and the Aleuts benefited richly from them. The people lived in permanent villages. A sea-hunting culture was well developed but was surpassed by the northern Eskimos.

The finest basketry produced in Alaska, if not in the world, was formerly made by the Aleut women of Attu Island. They were particularly skillful and painstaking, and fortunate too, in having a type of grass on Attu Island better adaped for basket weaving than the grass that grows farther eastward in the Chain. The younger generation has not carried on the fine basket weaving of their ancestors, although some baskets are still made in the Aleutian Islands.

The original Aleutian house was a large communal structure up to 240 feet long and 40 feet wide. From 10 to 40 families, sometimes as many as 150 people, lived in one house. Sunk a considerable depth in the ground and covered with a layer of sod, the houses appeared to be wholly underground. The early Russians, in fact, usually referred to them as "caves". Walls and roof supports consisted of upright driftwood timbers and sometimes whale bones. The roof was made of poles or planks covered with a layer of dry grass and over that a layer of sod. The houses were entered through small openings in the roof by means of notched logs used as ladders. The smaller houses had two or three entrances of this kind, the larger ones, five or six. Each family had its separate living quarters, partitioned off by stakes and grass mats. There were no fireplaces in the houses. Heat and light were provided by oil burning lamps. A later Aleutian house, or barabara, was a single family dwelling, partly underground and covered with sod, much smaller than the old communal house. The entrance to the barabara was at the side instead of through the roof.

Men and women wore a long shirtlike garment resembling the Eskimo parka but without a hood. Those of the men were made from the skins of puffins, cormorants, quillemots or murres; the women's were made of sea otter or seal skins. Little childern's parkas were sometimes made of downy young eagle skins.

The men wore a peculiar kind of hunting helmet, made from a flat piece of wood which had been scraped very thin, steamed and bent over and sewed together at the back. It was conical in shape with the front elongated to project over the eyes. These hunting hats were elaborately decorated with painted designs, bone and ivory carvings, and sea lion whiskers strung with glass beads.

The men cut their hair short on the top of the head. The women cut theirs in front so as to hang over the forehead, tying the rest into a knot at the top. The women's faces were tattooed and both sexes wore stone or ivory labrets in the lower lip and a variety of other ornaments in the nose and ears-bone pins, beads, small stones, feathers.

The Aleuts were very skillful sea hunters. In their single or double-hatched light skin boats they made long coastal voyages and often ventured far from shore in pursuit of sea ottes, sea lions, and even whales occasionally. Their weapons were light darts and spears cast with the throwing board.

Today the Aleuts live in well constructed frame houses. The majority are members of the Russian Orthodox Church. They fish commercially, many of them going to Bristol Bay to fish for the summer. Others work in salmon canneries, the cod fishery or operate boats. During World War II many of them were highly successful military scouts and they are often guides to expeditions at the present time. They will apply themselves to learning a new process until they master it, whether it is running a gas engine or a typewriter. The Aleuts are noted for their clean way of living and their interest in good homes and clothing. Good family people, they enjoy their children and insist on educating them.

There are approximately 2,000 Aleuts. The language is related to the Eskimo but far removed from it, although the grammatical processes are the same. The Aleuts are divided into two groups speaking slightly different dialects: the Unalaskans of the west end of the Alaska Penisnula, the Shumagin and Fox islands; the Atkans inhabiting the Andreanof, Rat and Near Islands. When the Russians reached the Aleutian Islands in the 1740's practically every island was inhabited but now only a few islands have permanent Aleut settlements. There are very few full bloods among the modern Aleuts, as might be expected after 200 years of contact with Europeans.

Two colonies of Aleuts were established on the Pribilof Islands by the Russians to provide labor for the fur sealing operations. They have been well cared for by the U.S. Government, for whom they work in handling the seal herd. They have good homes; clothing well suited to the region, and many of them are fairly prosperous.

Owing to the threat of Japanese landings on the Pribilofs and Aleutian Islands, the people were removed from the island in the winter of 1941-42 and temporarily quartered in Southeast Alaska. Many of them have since returned to their native islands. The Attu people, however, settled mostly in Atka and today there is no Aleut village on Attu Island.

THE ESKIMOS OF WESTERN AND NORTHERN COASTS OF ALSAKA

The Bering Sea and Arctic coastlines, the habitat of the Eskimos of Alaska, is as harsh an area for human life as the planet has to offer. Windy, treeless wastes where temperatures are well below zero in winter, and hardly more than 50 degrees in the short cold summer, present what seems to be an almost insurmountable challenge to the ingenuity of man. Yet it was just this area that produced the remarkable culture that flourished about 2,000 years ago, as exemplified by the discovery of the Stone Age remains at Point Hope.

These people must have had artistic ability to have left such a wealth of material behind them. Moreover, they must have had ample time to cultivate both their ability and the resources they expolited to the fullest extent. At Point Hope, hunting implements of stone, jade, bone and ivory have been found, as well as other articles which were plainly intended for use in war. A vigorous people, they scoured the land and the sea in their activities.

These prehistoric people were succeeded by the Eskimos who were here when the Russians first discovered them in the middle of the 18th century. Living along the coast in permanent villages, the Eskimos found the salmon reasonably plentiful, some berries, great flocks of ducks, geese and other shorebirds, as well as numerous ptarmigan and a few wandering caribou. They would have scarcely survived, however, had they not been able to develop their sea and ice-hunting to a marvelous degree. In this they were unsurpassed. With only the harpoon, in sturdy craft made of driftwood covered with skin, these people secured the 60-ton bowhead whale. Whales, seals and walrus were the mainstay of their economy. Clothing was made entirely of skins from seals, walrus, caribou, ground squirrel, eider duck, cormorant and murre.

Trees in these coastal areas are rare. There are some straggling stands of spruce on the Seward Peninsula, as well as up the Kobuk and Noatak Rivers, but the ususal vegetation is confined to small alders and willows. Driftwood likewise is not plentiful and is highly prized, both for construction of kayaks, and in ancient times-the framework of the semi-subterranean homes which were then covered with sod, except for a skylight of gut. Alaskan Eskimos did not build snow igloos as did the Canadian Eskimos.

The reindeer were introduced from Siberia at the suggestion of the Presbyterian missionary, Sheldon Jackson, at the turn of the century. Lapp herders also came with the reindeer and many of them settled and intermarried with the Eskimo. Reindeer round-ups still take place. Every part of the animal is used, for food, clothing, skin-thread, rawhide.

The parka, an outer garment, is made like a large shirt or poncho and has an attached hood worn over the head or thrown back on the shoulders. Today, mail order jackets vie with handmade fur parkas, but fur mukluks (boots) surpass commercial boots or shoe packs for warmth.

The Kayak is a seaworthy skin canoe from 10 to 20 feet long and about 2 feet wide. It is made of seal or walrus skin tightly stretched over a framework of wood or bone, decked over except for the single round hole in the middle in which the occupant sits. It is propelled by a double-bladed paddle.

The umiak, also built of seal or walrus hides cunningly stiched so there is no leak, and without a deck, is large enough to carry several passengers and considerable freight. It is a sturdy craft and can be readily pulled up over the ice or shelving beach. An outboard motor is a frequent present day adjunct.

Many Alaskan Eskimo villages today have well constructed frame houses, generally heated by oil or wood. The school is the center of activity-education, civic, social. The Eskimo people enjoy being together and they have community dances and songs- rock and roll as well as Eskimo dances. They like festivities and stories and the rhythms of the small skin tambourine which they call their Eskimo drum. Visiting goes on at all times and often radios (usually battery sets) and phonographs are going full blast. The Eskimo Scout Battalions of the National Guard are an important part of village life, and where there are armories these also serve as community buildings.

Eskimos possess uncommon strength and endurance, but they sometimes push their luck too far and many a case of frosted lungs has ended in tuberculosis. Immersion in the seawater, when dogsleds go through the sea-ice, has resulted in pneumonia and death. These people are generally of small stature, with round heads, small and well-formed hands and feet, broad faces and somewhat Oriental cast of feature. The men hunt and do some fur trapping, while all the household duties fall to the lot of the women. They must cook, make and mend clothing, repair kayaks and umiaks, pitch tents in summer, dry fish and meat and store them for winter. Ivory carving of a high degree of excellence is found in some villages. The Kobuk villages are now exploiting jade for jewelry, formerly an article of trade and used for arrow, spear and harpoon heads, and scrapers.

Of the total population of approximately 62,000 Eskimos, Aleuts and Indians, roughly 40,000 are Eskimos, 2,000 Aleuts, and 20,000 are Indians. They live in widely separated villages which are scattered along the 33,000 mile coastline and great rivers of Alaska. The village, varying in population from 30 to 1800, is the unit rather than the tribe. The Alaska tribe denotes the language groups, not the nation. (such as Haida language).

Alaskan Eskimos and Indians are citizens of the United States and of Alaska, having been naturalized collectively by the Citizenship Act of June 2, 1924. They are not wards of the government, though the Federal Government does perform functions designed to meet their special needs. They are no longer a primitive people though many do hunt and fish for part of their food. Others are airplane pilots, welders, mechanics, carpenters, storekeepers, teachers, office workers, businessmen, and State senators and representatives.

Where electricity is available many Eskimo and Indian homes today have electrical appliances, especially in Southeast Alaska. Oil is used extensively for heat. In remote northern sections with building materials scarce and feight rates high, houses were often built of driftwood and salvaged material in the past. Now, in many places, Federal and State housing programs provide housing under grant or home purchase plans, depending on the ability of the family to pay for them.

Alaska has few connecting roads. Transportation is by boat and plane in the Southeast; by dogsled, snow-go and plane in winter and boat and plane in summer in the north and west. Short-wave battery radios fill in when there is no commercial telegraph or telephone service, but RCA communication installations have extended these services to many remote areas.

ROLE OF BUREAU OF INDIAN AFFAIRS

The responsibility for meeting the needs of the Native peoples of Alaska is that of the State and the Federal agencies which serve all of the state's citizens. It is recognized, however, that all the needs of the Native peoples cannot be met at this time, so the Bureau of Indian Affairs continues to exercise an important role in Alaska.

The Bureau of Indian Affairs is seeking attainment of these objectives: (1) maximum Native ecoromic self-sufficiency, (2) full participation of Native peoples in American life, and (3) equal citizenship privileges and responsibilities for Native peoples. The Bureau applies to Native villages and areas the same programs of eduction, resources development, improved credit, industrial development, vocational training, and employment assistance that have proved helpful in other under-developed areas both within our country and overseas.

# WELCOME TO ALASKA

Alayeska in the aboriginal Aleut language means a mainland, or great land. The name is aptly chosen, for Alaska is a great land--a land of extremes and superlatives.

Alaska has also been called by many other names--Seward's Folly, Little Siberia, Land of the Midnight Sun, Walrussia, The Last Frontier, and The Hard Land. But Alaska is also an unknown land. In many ways we know more about the surface of the moon than we know about some of the remote areas of our 49th State. Much of Alaska has not been surveyed or explored.

Popular misconceptions abound. The barroom ballads of Robert Service and the romantic tales of Jack London have helped to fuse fact with fantasy.

Many people think of Alaska as a land of snow and glaciers. There are world-famous glaciers, but they cover only 3 percent of the Great Land. There are also luxuriant forests of hemlock and Sitka spruce. In southeastern Alaska, rain and mist total 220 inches per year at Little Port Walter on the southern tip of Baranof Island. At the other extreme, in the Arctic deserts of the Far North, annual rainfall and snow seldom exceed 4 inches a year.

Parts of Alaska are as modern as tomorrow. In Anchorage, for example, commuters fighting traffic snarls are aided by helicopter radio broadcasts, just as their counterparts are in many large cities in other States. Still, the Cheechako--a native word for newcomer-- often expects to find everyone travelling by dogsled, living in igloos, and eating whale blubber.

The State of Alaska--the giant peninsula that rests on the northwestern shoulder of the North American Continent--is a land of vast differences. Point Barrow, its most northerly feature, is over 300 miles above the Arctic Circle. From there to Ketchikan in the southeast panhandle it is almost 1,400 miles as the crow flies. The straight line distance from Ketchikan to Attu at the tip of the Aleutian chain is well over 3,000 miles.

This great expanse--586,400 square miles--supports an unusual variety and abundance of wildlife, including some creatures long since gone from other parts of the continent. The animals living in any given region are those that have adapted to the conditions in that area. In Alaska, there is great variation in wildlife habitats.

The southeast panhandle, for example, with its many islands forms a distinct region of heavy rainfall and a temperate climate. It is a coastline cut by many salt-water fjords and its predominant vegetation is a lush temperate rain forest. Most of the animals here are strikingly different from those of the northern coast which is treeless and has an Arctic climate. The interior of Alaska is marked by majestic mountains, broad valleys, marshes, and still a different climate, cold in the winter and very warm in the summer. It is not uncommon for the temperature in Fairbanks to reach 90 degrees in July.

Big game animals are found in all parts of the State, and among them are many that are outstanding specimens and qualify as trophy animals. Moose occur generally throughout Alaska. They are the largest living member of the deer family, and the Alaska moose is the largest representative of the several species found in North America. There are many areas, notably near Fairbanks and Anchorage, where moose can be seen from the highway at any season.

In late June a look at the Midnight Sun can sometimes be combined with an opportunity to photograph the "Steese-Fortymile" caribou herd crossing the Steese Highway 120 miles northeast of Fairbanks. Nomadic caribou herds wander across most parts of the State.

Dall sheep occur in all the major mountainous areas of Alaska except in the panhandle. In addition, elk on Afognak Island near Kodiak, bison at Big Delta, mountain goat in the Chugach Mountains East of Anchorage, musk oxen near College, and brown and grizzly bears throughout most of the State are a temptation to both hunter and photographer.

There's fishing in Alaska to suit almost every taste. A spoon cast into the lakes or streams of the interior produces the savage lunge of a northern pike - and a grayling may rise to a gently-offered dry fly in the same waters. There's saltwater fishing in southeast Alaska and Prince William Sound for leaping silver salmon and huge king salmon. Out to the westward is the little known sheefish, while in the Cook Inlet and Bristol Bay areas the familiar rainbow trout grows to line-busting size.

Those who like to watch birds will enjoy Alaska once they learn when and where to look for the State's many fascinating species. The coastal waters from Ketchikan to Cape Lisburne abound with murres, tiny Murrelets, puffins, cormorants, and gulls. The inland and coastal marshes, like river bottoms elsewhere in the world, are alive with dozens of species of ducks, swans, geese, and shore birds. In winter the snowy woods of Alaska, held tight in the grip of subzero cold, seem on the first glance to be barren of bird life. A closer look, however, shows a surprising variety of residents, including chickadees, jays, woodpeckers, owls, grouse, and ptarmigan.

In the face of an expanding civilization and a shrinking wilderness, Federal and State agencies are continually improving their management programs to perpetuate Alaska's wildlife population.

Wildlife management serves everyone--the hunters, photographers, campers, and all others who use the outdoors. It also benefits those who may never walk through the woods or fish a stream, but simply enjoy knowing that somewhere in the rugged Alaska wilderness a Dall ram stands poised like a king.

BENNY BENSON, Designer of Alaska's Flag

A Biographical Sketch

Born October 12, 1913 at Chignik -- the son of an Aleut-Russian mother and a Swedish father -- Benny Benson grew up to become a skilled aircraft mechanic and much sought-after celebrity at patriotic functions throughout the state and the nation.

Following the death of his mother when he was three, Benny was raised, along with an even younger brother and sister, in a mission which was a home for children ranging in age from past babyhood to the teens.

As a schoolboy of 13, Benny entered his flag design in the American Legion contest. From a total of 142 designs submitted, Benny's was chosen winner and officially adopted as the State flag by the Alaska Territorial Legislature in May 1927. The following explanation was included with the design:

> "The blue field is for the Alaska sky and the forget-me-not, an Alaska flower. The North Star is for the future State of Alaska, the most northerly of the union. The dipper is for the Great Bear -- symbolizing strength."

Benny was awarded a scholarship for $1,000 and given a gold watch. This award watch was presented to the Alaska State Museum on November 5, 1963.

Benny's father bought Ugaiushak Island and Ben joined him in trapping blue fox there and on the mainland. This was a profitable operation until prices dropped in 1934.

In 1936 Ben Benson left Ugaiushak and two years later used his scholarship to learn diesel engines in school in Seattle. He ran diesels on tender for a time, built boats and, in wartime, helped build Coast Guard picket boats in Kirkland, Washington shipyard. Benny was then married and two daughters were born in Seattle. After learning airplane mechanics, Benny returned to Kodiak with his daughters and was employed by Kodiak Airways until his death July 2, 1972.

In 1963 the Alaska State Legislature awared Benny Benson $2,500.

## GOVERNOR OF ALASKA

Governor Jay S. Hammond

Born: July 21, 1922 in Troy, New York.

Family: Married to the former Bella Gardiner of Dillingham, Alaska. They have two daughters, Heidi and Dana.

Education: Graduated from Scotia (New York) High School, 1940. Studied petroleum engineering two years at Penn State, 1940-42. Attended University of Alaska, graduated Biological Sciences, 1948.

Military: Enlisted U. S. Navy, 1942. Marine fighter pilot during World War Two. Honorably discharged as captain, 1946. Came to Alaska the same year.

Occupations: 1946-48: Bush pilot, apprentice trapper and guide. 1948-56: Pilot agent for U. S. Fish and Wildlife Service. Aircraft accident forced retirement. 1956-74: Homesteaded at Lake Clark, built house in Naknek, commercial fisherman, master guide, and air taxi operator.

Political: 1959-65: Elected to three terms in the Alaska House of Representatives. Served as Chairman Resources, Minority Whip, and Majority Whip. 1965-67: Manager of Bristol Bay Borough, first Borough in Alaska. 1967-72: Elected to Alaska State Senate. Served as Majority Whip, Majority Leader, Chairman Rules, Chairman Resources, President of the Senate. Did not seek re-election following reapportionment of his district.
1965-67: Mayor, Bristol Bay Borough.
1974: April 8, announced as candidate for Republican Gubernatorial nomination.
Elected Governor of Alaska
November 5, 1974.

## THE GREAT SEAL OF ALASKA

In 1884 Congress provided for a civil government for Alaska, and the first governor, "on his own motion," designed and had made a seal for the District of Alaska. The seal was used until 1910, when Governor Walter E. Clark decided the seal should be changed. He had a draftsman in Juneau draw a rough draft of a new seal, which incorporated the original features plus symbols for mining, agriculture, fisheries, fur seal rookeries, and a railroad. The design was approved by the Acting Attorney General of the United States. A "more refined" drawing was made by an unknown person in the Department of the Interior, and the new seal was ready for use early in 1911. After Alaska was changed from a District to a Territory in 1912, the new designation was substituted the next year. The Seal is 2 1/8 inches in diameter. The Constitution for the State of Alaska provides that the Territorial Seal shall be the Seal for the State of Alaska, with the word "Territory" changed to that of "State."

## RESIDENCE OF ALASKA'S GOVERNOR

Home for Alaska's Governors and their families is the two-and-a-half story executive mansion overlooking a portion of the City of Juneau, Gastineau Channel, the snow-capped peaks of Douglas Island, and beyond.

The structure was authorized by Congress in the Public Builders Act of 1910. With an appropriation of $40,000 to cover both building and furnishing, the actual construction was undertaken in 1912. The architecture has been described as a liberal interpretation of New England Colonial.

The mansion, which contains 12,900 square feet of floor space, was opened to the public for the first time on January 1, 1913. Over three hundred visitors shook hands and exchanged greetings of the New Year with the 'first lady' and the Governor. The tradition of open house at the mansion during the holiday season continues today.

Eight other Territorial Governors and one acting Governor resided in the mansion in the years before the Statehood Act turned the property formally over to the State as the residence of Alaska's elected Governors.

## ALASKA'S FLAG

Eight stars of gold on a field of blue---
Alaska's flag. May it mean to you
The blue of the sea, the evening sky,
The mountain lakes, and the flow'rs nearby;
The gold of the early sourdough's dreams,
The precious gold of the hills and streams;
The brilliant stars in the northern sky,
The "Bear" --- the "Dipper" --- and,
shining high,
The great North Star with its steady light,
Over land and sea a beacon bright.
Alaska's flag --- to Alaskans dear,
The simple flag of a last frontier.

## ALASKA'S SYMBOLS

State Seal -- Adopted by the Legislature in 1960
State Flag -- 1927
State Song -- Adopted 1955
State Motto -- "North to the Future" -- 1967
State Flower -- The Wild Native Forget-Me-Not -- 1949
State Bird -- Alaska Willow Ptarmigan -- 1949
State Tree -- Sitka Spruce -- 1962
State Fish -- The King Salmon -- 1963
State Gem -- Jade -- 1969
State Mineral -- Gold -- 1968
State Sport -- Dog Mushing -- 1972

A C T I V I T I E S  F O R:

1. Slow Learners
2. Learning Centers
3. Extra Credit Work

## ACTIVITIES I

### GOLD GOLD GOLD !

1. Write a report about the Alaska Gold Rush.

2. Check out the gold pan and practice gold panning. (Use encyclopedias to find out how.)

3. Draw a picture of how you think a gold rush would look today.

4. Present a play or puppet show about:
   a. How I Found the World's Largest Gold Nugget
   b. What I Would Do With a Swimming Pool Full of Gold Dust
   c. How I Discovered Gold on a (Girl Scout or Boy Scout) Outing
   d. Gold - I Wish I Had Never Found It
   e. A title of your own

## ACTIVITIES II

### OIL OIL OIL ! !

1. Write a report about the Prudhoe Bay oil find.

2. Construct a Christmas tree from junk. Explain to the class why each piece is on your structure.

3. Make a clay map of Alaska. Use spagetti, milk straws or something similar to show how and where the pipe line crosses Alaska.

4. Make a model of Valdez. Show where the oil is stored and how it arrives in California.

5. Make a list of things made from petroleum.

6. Research and explain to the class how the Alyeska Pipeline works. Include number of pumping stations, why the oil doesn't freeze, what happens in case of an oil spill, and why the city of Fairbanks is important to the pipeline.

## ACTIVITY III

### MOUNT MC KINLEY PARK

1. Trace a picture or draw a picture from the Mount McKinley coloring book. Write a story about how it fits in park life.

2. Draw a thermometer. Show winter temperatures in the park in F & C.

3. Make a diarama of Mt. McKinley. Make real glaciers by putting your diarama in the freezer.

4. Explain the food chain in Mt. McKinley Park.

5. Write a story and draw a picture about the wolverine.

6. Make a scarf from scraps of fabric. Trace the flowers of McKinley Park on it. Color with fabric crayons.

## ACTIVITY IV

### YOU ARE NOW A WALRUS

1. When you enter Alaska, you become a walrus. Tourism Offices often give you a pin to wear. Design your own walrus pin. Example:

   Cover it with seran wrap, tape a pin to the back of it.

2. Find out about the walrus. Tell the class about its' life, how it is used, why it is protected.

3. Make a soap carving of a walrus.

4. Pretend you have a walrus to cook. Plan a menu, tell how you would cook your walrus.

## EXTRA ACTIVITIES

Cook something:

1. Use sour dough starter.

2. Make sourdough bread and serve it to the class.

3. Read some favorite eskimo dish from Eskimo Cook Book. Share your favorite with the class. Just read it to the class when you share. Not many people in your class could eat "Soured Seal Liver (page 21).

## SIMPLE SOURDOUGH STARTER

1 yeast cake
1 cup warm water
1 cup flour

In glass jar crumble yeast. Never use metal bowl. Add water and stir until dissolved. Stir in flour until smooth. Cover loosely and let stand at room temperature for 24 to 48 hours. It can be kept in the ice box, but do not freeze. Always leave 1 or more cups of starter in jar for next time. To keep supply of starter, add equal amounts of water and flour to original jar. Beat well and keep in cool place until next using.

## SOURDOUGH BREAD

1 cup milk, scalded
1/4 cup butter
1/4 cup sugar
1 - 1½ tsp. soda
salt
2 cups sourdough
5 to 7 cups flour

Stir butter, sugar and salt into scalded milk. When it is lukewarm, add sourdough. Mix soda in a little warm water and stir into milk mixture. Add flour until dough can be kneaded well. Place in greased bowl and let ruse. This can be overnight, all day or for about 3 hours. Punch down and shape into loaves. Let rise until doubled again. Bake 30 minutes at 400 degrees for a small loaf.

## SOURDOUGH CINNAMON ROLLS

1 cup scalded milk
1/4 cup butter
1/2 cup sugar
1 tsp. salt
2 tsp. soda
2 cups sourdough
4 to 6 cups flour

Add butter, sugar and salt to scalded milk. When lukewarm, add sourdough. Also, add soda which has been dissolved in a little hot water. Mix flour in until it can be kneaded easily. Knead until smooth; place in greased dish to rise. When double in bulk, punch down and roll out into large rectangle. Spread with butter, cinnamon and sugar and raisins if desired. Roll up and cut into 1 inch slices; place in pan which has been coated with the following:

1/4 cup butter
1/2 cup brown sugar
1/4 cup corn syrup or honey
(melt together in saucepan until smooth)

Let rolls rise again until double in bulk. Bake 15 to 20 minutes at 375° .